

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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✓ THE ANGEL WITH THE GOSPEL.

BY O. PRATT.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelations 14: 6, 7.)

Has the angel, seen in John's vision on Patmos, yet come? Or will he hereafter come? The Latter-day Saints are diligently and boldly declaring to the nations, that the angel has come, that he has appeared unto chosen witnesses, that he has committed the everlasting Gospel to them, commanding them to preach it to all people, to cry with a loud voice that the hour of God's judgment is come, to call upon all to fear God, and give glory to him, and worship him, &c. There are some who have heard this solemn testimony of the servants of God, who are in doubt upon this all important subject. They suppose that the angel himself was to preach this Gospel to all man-

kind, and that the angel himself was to cry with a loud voice, &c. And because all people have not heard the angel speak, and have not heard the everlasting Gospel from his own mouth, and have not heard him cry with a loud voice, they suppose he has not come, and denounce the Saints as false witnesses. But let unbelievers candidly investigate the words of the text, and see if they are justified, in drawing this hasty conclusion. By a careless glance at the passage, one might suppose that the heavenly messenger himself was to do all the work of preaching; but the words evidently do not warrant such a construction. The angel was to fly, having the everlasting Gospel; but that he was to preach the same to all people, is not mentioned in the text; neither is it, in that place, declared that he should publish with a loud voice, to all nations any proclamation. When he left the heavenly world and came to the earth, and committed the message he was intrusted with, into the hands of chosen vessels, commanding them to publish it, he had fulfilled his part of the

sacred mission, so far as the introduction of the heavenly message among men was concerned.

The words, "TO PREACH UNTO THEM THAT DWELL ON THE EARTH," could be fulfilled by other agents, under the angel's authority and direction; and the same agency which does the preaching, is also commissioned to say "WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME." If the passage had definitely said that the angel who brings the Gospel should likewise preach it, with a loud voice, there would have been some slight foundation for apparent objections to the Saints' testimony; but even then the objections would be only apparent; for this great dispensation is not yet ended, and there could be no evidence brought that the angel would not, near the close of the dispensation, actually publish with a loud voice to all people, the very hour of God's judgment, in all its fierceness and terror, so that all people would hear his voice. But such a wonderful and miraculous proclamation in the heavens, would not preclude the angel from sending agents just prior to prepare a people for so great an event.

When we look at the angel's mission, by the aid of reason, the conviction at once forces itself upon the mind, that he will authorize missionaries to carry the Gospel to all nations: otherwise, how could believing penitent souls obey the Gospel ordinances? Is it reasonable to suppose that the angel would travel around on the earth, and baptise, and confirm by the laying on of the hands for the baptism of the Holy Ghost, and minister the sacrament, and attend to all church ordinances? It is not only reasonable, but certain, that the everlasting kingdom of God will be established on the earth, through the reception of the Gospel that the angel brings; if so, there must be officers called and ordained such as Apostles, Prophets, &c., to minister ordinances; otherwise the everlasting Gospel, though proclaimed in the heavens by a mighty angel, would be of no use. Reason, therefore, would testify at once, that the angel at first only brings the Gospel, and directs other inspired agents to

minister in its numerous ordinances, to build up the kingdom, to publish with a loud voice the solemn testimony, that the hour—the terrible hour of God's judgment is come.

Let no one suppose, that because the angel has begun the fulfillment of John's vision, that he has fully accomplished all things in relation to it. Hear what new revelation says upon this subject. And now, verily saith the Lord, That these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth; and this Gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters, calling upon the name of the Lord day and night saying, O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil," &c. (Doc & Cov. sec. 108: par. 7.)

This same angel is yet to appear unto many: his mission, therefore, is not fully completed. Another grand event connected with his mission is to be fulfilled, when the seven angels sound their trumpets, in the morning of the seventh thousand years: then all people both in heaven and on earth will hear. But we will quote the word of the Lord: "And another trump shall sound, which is the fifth trump, which is the fifth angel who com-mitteth the everlasting Gospel,—flying through the midst of heaven, unto all nations, kindreds, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and in earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and

every tongue shall confess, while they hear the sound of the trump, saying, Fear God, and give glory to him who sitteth upon the throne forever and ever : for the hour of his judgment is come. And again, another angel shall sound his trump, which is the sixth angel, saying, she is fallen who made all nations drink of the wine of the wrath of her fornication : she is fallen ! is fallen !" (Doc. & Cov. sec. 7 : paragraphs 31, 32.)

Thus we have traced the great mission of the angel, from the time that he flies with the everlasting Gospel, and commits it to man, until the grand closing up scenery of this wicked world, by the sounding of the seven trumpets. In this last drama the angel of the Gospel will figure as the Fifth in the series. In that awful day, our friend Mr. William Brook, of Bradford, who has written to us, asking questions upon this sublime subject, will have no more supposed reason to complain, because the angel has not complied with all his suppositions in regard to his mission. Whether in heaven, on earth, under the earth, or among the hosts of hell, every ear will hear the sound of the trump, and every knee bow, and confess to the glory of God, and acknowledge the power, authority, and majesty of him who sits upon the throne, and of his holy angels who go forth at his bidding.

Because God has given the keys of the everlasting Gospel to the fifth angel, let no one suppose, that he alone will act in the great latter-day dispensation. Other angels have their missions to perform, and will assist in the wonderful work. We again quote from the revelations given to that great Prophet Joseph Smith, taken from his inspired key to John's vision on Patmos. The Prophet enquires as follows :—

"What are we to understand by the four Angels spoken of in the 7th chap.

and 1st verse of Revelations?" He answers—"We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy ; these are they who have the everlasting Gospel to commit to every nation, kindred, tongue, and people ; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness." (Pearl of Great Price, p. 34.)

From the Revelations of John, and from the inspired writings of other holy men, it seems that all the powers of heaven are exerted to assist in the magnificent preparations for the coming of the King of kings and Lord of lords, to assume his rightful authority over this creation. Shall the heavens above be aroused to the highest degree of expectation, and the earth still continue to slumber in midnight darkness? No! verily no! In the great preparation there must be a union between the heavens and earth. The sons of earth must be awakened from the deep slumber of ages. Tidings from the courts above must be sent forth by swift messengers, to the nations ; the voice of heavenly truth must penetrate the darkest corners of the habitable globe ; ancient dynasties and powerful governments must be overthrown ; thrones of kingdoms and empires must be cast down ; and revelation must succeed revelation, until every ear shall hear and every heart be penetrated with the solemn warning voice, until all shall know that the great day of the Lord is at hand. Swiftly moving messengers from celestial abodes will freely converse with the sons of God on earth ; and every angel and every servant of God will know his place, and understand what part he is to perform in the grand preparations for the eternal union of Saints on earth with the Saints of all ages from heaven.

All real and wholesome enjoyments possible to man have been just as possible to him since first he was placed on the earth as they are now ; and they are possible to him chiefly in peace. To watch the corn grow and the blossom set, to draw hard breath over ploughshare and spade, to read, to think, to love, to hope, to pray—these are the things to make man happy ; they have always had the power of doing them—they ever will have power to retain these inestimable privileges.



POLITICAL CRISIS IN AMERICA.

In a few weeks the political crisis in America will be decided by a great popular vote, and the unexampled exertions made by the contending parties show the signal importance which is attached to the result. The whole domestic policy of the United States will be determined by the autumn elections, and in this policy on the present occasion is involved the destiny of the Union itself. In ordinary seasons the difference between Democrats and Republicans would be of comparatively little moment, nor would the victory of either party decide much beyond the distribution of official patronage. Now, however, one party proposes to reconstruct the Union, and the other to leave it incomplete. We say this because, although the resolutions just adopted at the Radical Convention provide for the readmission of the Southern States to Congress, they do so only on conditions which the South will not accept. If the Republicans win, the States lately in rebellion will remain outlawed; if the Democrats are successful, this outlawry will be repealed, and the Union will be reconstituted.

This is probably one of the questions which none but Americans themselves can truly fathom. In England we cannot avoid forming an opinion upon it, and that opinion, we imagine, would be generally favorable to the Democrats and their policy; but the Republicans have such claims upon their countrymen, and they are so obviously entitled to stipulate for the fruits of the war which they brought to a triumphant end, that it would be hard to refuse them credit either for sincerity or sagacity. We may narrow the question almost to a point, but there will still remain a great and most important issue on which we can scarcely form a judgment. The Southern States of the old Union recently in insurrection, have not only been defeated in the field, but they have acknowledged their defeat, and have made open professions of political submission and return to allegiance. The question is whether these professions

are sufficient. The Democrats hold that they are, and would receive the repentant States into the body of the Union; the Republicans hold that they are not, and would impose other conditions, which the defeated States reject.

At the Philadelphia Convention last month, the representatives of Southern opinions who attended the meeting, and who were well known to express the real views of the South, declared plainly and without reserve, that slavery was abolished and prohibited for ever, and that there was neither desire nor purpose on the part of the Southern States to re-establish it on American soil. They declared, further, that equal protection in every right of person and property was due to the enfranchised slaves. After this, they proceeded with similar frankness to repudiate the Confederate Debt, and to acknowledge as sacred and inviolate the Debt contracted by the Federals, proclaiming at the same time their deliberate resolution to maintain, unimpaired and unimpeached, the honor and faith of the Republic by their performance of all national obligations whatsoever. These are the conditions with which the Democrats are content. The Republicans want more. They do not consider the abolition of slavery complete without the full emancipation of the slave, and this emancipation, in their eyes, calls for something beyond that mere "protection" of the negro which the Southerners are ready to guarantee. It appears from the reports of the Republican Convention, that negro suffrage is likely to be included in the cries of the party; but, at any rate, they propose to raise the black man to a position which would not only be thought intolerable in the South, but would be by no means universally approved even in the North itself. Nor is this the extent of their demands. In restoring to the South the right of representation, they would impose so many restrictions, and establish so many disabilities, that the Southern States could only be represented in practice by men of Northern

opinions, and, indeed, it seems to be the aim of the Radical party to suppress altogether the Parliamentary expression of those principles on which the politics of the South have been based, and which, it is not to be disguised, were developed in civil war.


The reader may now appreciate, if he cannot resolve, the question before the American people. Probably they only can decide, and in a few weeks they will decide, whether it is safe to re-admit the Southern States to Congress on the terms which the South has accepted. The most remarkable incident of the struggle is the resolute and uncompromising policy adopted by the President. He, though originally a Republican, and raised to power by a Republican vote as a leader of the Republican party, has embraced the views of the Democrats on the great question at issue, and is advocating with extraordinary zeal the principles of the newly-established cause. It seems to be doubted in America whether his advocacy may not have been carried too far, but it is beyond all question that he is animated by the sincerest convictions and the most genuine patriotism. He is above all mere party spirit in this matter. He has declared in the plainest language that he has no craving for office or power, that he has no private or personal ends to serve, and that his sole anxiety is to see the Union restored on the only terms on which, according to his judgment, the restoration is possible. Nor does any body refuse him credit for good faith in these professions. The reconstruction of the Union by the re-admission of the Southern States to their rights and privileges, is undoubtedly the great object of his policy, and we in this country cannot but sympathize with him in his hopes. In fact, if we cannot weigh the two sides of the question, we can, at any rate, see the alternatives practically before the American people. There is immediate restoration on one side, and protracted disorganization on the other. If the Republicans win, the Southern States will be kept outside the Union, nobody can tell for how long. We know full well, from our own experience, what must come of such exclusion. The

people of the South, whatever they may be at present, will become a hostile, disaffected population, and our long history of penal legislation, civil disabilities, oaths, tests, discord, agitation, and reform, will be repeated in the New World. President Johnson can, at least, say for his policy, that it will avert all this, that it will efface all the traces of civil war, and will make all Americans one nation as before. The only question is whether this would be done at too great a cost.

The Republicans have proclaimed as one of the maxims of their cause, that "Treason, defeated in battle, shall not rule by ballot." But what is the "treason" here anticipated? Two years ago the Southerners, being in arms against the Union, were called traitors, but they have been vanquished, and they have read their political recantation. "The Union of the States is perpetual and cannot be dissolved," was one of the resolutions adopted at their meeting. If their past "treason" is to be visited, by way of punishment simply, with exclusion from Parliamentary representation, the penalty may be justifiable, but the reconstruction of the Union becomes an impossibility. We do not see, however, that the theory of punishment is maintained, for even the Republicans are ready to re-admit the Southerners to Congress, though on impracticable conditions. The terms which they would enforce would give the right of representation, not to the people of the South, but to a very small minority among them. The real South would not be allowed to speak, and this interdict apparently the Republicans actually desire to maintain. Their doctrine is that the Southern opinions which led to the war should be suppressed at present, and ultimately eradicated, by the gradual inoculation of the whole South with Northern principles. Thus, and thus only, they think the true policy of the Government can be safely maintained. They may possibly be right, but in this case the Union cannot possibly be restored, nor can America escape the evils of permanent discord and inveterate popular disaffection.—*Times*.

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PROSPECTS OF ANOTHER AMERICAN WAR.

 The New York correspondent of the *Daily News* is a strong Republican partisan, but his statements have often turned out to be remarkably accurate, and it is therefore worth noting that he has now scarcely a doubt of the defeat of the President and his policy in the Northern and Western States. Should this anticipation be confirmed, the result may very possibly be a collision between two forces, the relative strength of which passes calculation. If President Johnson has a Northern majority against him, he may perhaps appeal to a collective majority of the North and South jointly; and such an appeal would raise constitutional questions of which it is not easy to imagine any pacific solution. Some time ago it was rumored that his ultimate resource, in case of the election of a hopelessly hostile Northern Congress, would be to convene on his own authority a Congress representing all the States of the Union, North and South together. He has very recently used language which would be consistent with such an intention, and there is no saying to what extremity of self-assertion a daring and passionate man, who believes himself to be absolutely in the right, may not be eventually driven. The bare possibility of such a contingency as the President's formal repudiation of the authority of an actual Congress representing a decisive Northern majority, accompanied by an attempt to set up a new Congress representing a Northern minority and the whole of the South, suggests considerations of tremendous gravity. The moral and material forces of the Union would be divided against each other, with perhaps a nearer approach to equality than was ever realised during the most critical times of the late war, and each section would have a show of right and legality on its side, that would almost preclude any attempt at negotiation and compromise. Perhaps matters are still a long way from any catastrophe of this kind, and American politics change so rapidly that such a speculation can only be

regarded as presenting one possibility among many. Still there is nothing absolutely extravagant in the conjecture, merely as a conjecture, that the remoter issue of the pending struggle of principles and passions may be a struggle not confined to a war of speeches and resolutions. It is not unlikely that President Johnson and his policy may be utterly defeated in the approaching Northern elections. It is very far from certain that, if defeated, he will submit to be overruled—still less to be impeached—by the authority of a Congress which he has publicly denounced as an illegal usurpation.

Meanwhile the avowed policy of the party which believes itself to be on the eve of a decisive triumph, is assuredly not a policy that promises the restoration of the Federal Union. The Radical or Republican leaders have a very strong case—and one the strength of which we have never hesitated to recognize—when they say that it would be dangerous, and even dishonorable, to re-admit the Southern States without exacting securities for the civil and social rights of the negroes. We can quite understand the ground they take, which is that the Southern Legislatures are not to be trusted to regulate the relations of the two races, and that to leave the negroes to be governed by their former masters, would be to expose them to the risk of grievous oppression. This is an intelligible position, and one against which it is very difficult to argue; though, on the other hand, it is to be considered that external and forcible interference with the legislation and the social relations of the South, is contrary to the first principles of the American Federal Constitution, and is hopelessly incompatible with the notion of an equal partnership among self-governed commonwealths. Moreover, such interference must be carried out very thoroughly and completely, and with something like despotic energy, or else it would only irritate and wound. Partial or hesitating interference would be about the worst thing that could

befall the negroes, as it would merely introduce a new element of bitterness into the relations between them and their former masters. There is reason to think that this is quite understood by the leaders of Northern Radical opinion, and that they are prepared to enforce their own convictions on the South at any cost of bloodshed, and at any sacrifice of constitutional principles. The well-informed writer whom we have above referred to, declares plainly that "the North is as determined now, as it was four years ago, to have its way—to make its ideas prevail over the whole continent—under the constitution if it can, but outside of the constitution if it must." He does not shrink from adding, that "if the South does not choose to accept Northern ideas of government and society, of human rights, sugared over as constitutional amendments, it will have to accept them at the point of the bayonet sooner or later." The South "will not be allowed to pursue

any course of legislation which the public of the Free States deems inimical to democratic civilization and polity." We are not now either condemning or justifying this language and the spirit which it breathes. It is manifest, however, that it is not a language and spirit favorable to the reconstruction of the Union. The condition of things to which it points is not federal union at all, but the forcible administration of conquered dependencies by an overwhelming external authority, supported by a fractional and privileged minority in the subject communities themselves. It was exactly thus that England governed Ireland during the days of Orange ascendancy and the penal laws. There are many excuses for those American statesmen who dread the repetition, on an immensely larger scale, of a political experiment from the effects of which the British empire has not even yet recovered.—*Liverpool Mercury*.

SYSTEMATIC CHILD MURDER IN FRANCE.

The Paris correspondent of the *Star* writes:—A subject of deep interest is now being discussed at the Academy of Medicine—namely, the frightful mortality among French children according to the fashion of this country put out to nurse. Every year 20,000 babies are sent out of Paris under the care of peasant nurses, and of that number 5000 on an average are returned to their mothers, the other 15,000 having died of cold, starvation, and bad treatment. Since 1846 it has been calculated that in the neighborhood of Paris alone 300,000 of these nurslings have died in the hands of their foster mothers. Why should such barbarous murder be allowed to depopulate the country? It is entirely owing to the bad management of the *bureau de nourrices*, over which Government has not till now exercised a proper amount of surveillance. These offices receive indiscriminately every woman who applies at them for employment. A frightful trade is carried on by speculators of the lowest class,

denominated *meneurs*, who enrol countrywomen in their pay, convey them to Paris in carts justly called "purgatories," obtain for them babies whose mothers have applied at the office for a nurse for their child, and convey them and the children back to the country. The horrors that take place during the journey to Paris and back in the vehicle of the *meneur*, are of so startling a nature that one could hardly believe them to be true, were it not for the undoubted proofs which have been laid before the Academy of Medicine. Thus the countrywomen make no scruple in exchanging the babies entrusted to them, and several among them undertake to nurse two or three children at a time. "I have seen," exclaimed M. Chevalier, addressing the Academy, "one woman professing to nurse seven infants, and yet she herself had neither milk nor a cow. Fed with bad broth, exposed to every species of dirt and neglect, the miserable infant sickens and dies." The nurse, however, writes to its mother

that her baby is prospering, that it had grown out of its clothes, and required a fresh supply. The mother naturally spends her month's wages in supplying her child's wants, and goes on paying its board for months after it has been lying in the village cemetery. A considerable number of nurses come annually to Paris and carry back a supply of children, and not one has ever been known to bring a child back to the capital. In their charge the children simply appear and disappear. Dr. Brochard cited in his speech to the Academy two communes of the Eure et Loire Department, where the nurselings invariably die. It appears there are women among the nurses whose reputation is well known, and, *horresco referens*, these nurses are specially sought for by certain ill-famed houses. Entrusting a new-born infant to one of them is tantamount to infanticide. Dr. Brochard read several copies of the lying letters written by nurses to the children's parents, describing in pathetic language the rosy cheeks and increasing charms of their infants dead weeks before the epistle was indited. The doctor also gave several curious details of the annual pilgrimage to St. Criard, in the department of La Perche. St. Criard, be it remarked, is the real name of the place, and not a calembour. On a given day late in autumn, it is the custom of the country, to bring every

infant in the vicinity before the painted image of the saint, there to do him homage. The said statue happens to be in a chapel at the top of a steep hill, exposed to all the winds of heaven. The country itself is bleak, and the climate peculiarly cold at any time of the year. Naturally, this long pilgrimage at the worse season of the year, to the top of a great height, proves fatal to all the delicate infants who are carried in the procession, and the amount of deaths from bronchitis which ensue in the course of the week following, is something incredible. These horrible facts are highly discreditable to the mayors of the various villages where these infants are nursed. Naturally, if M. le Maire, instead of cultivating his apricots and peaches, and gaining prizes at agricultural shows for his fat pigs, were to look sharp after the extraordinary number of little graves in his village cemetery, and insist on medical reports as to the cause thereof being laid before him, infant mortality would rapidly diminish. Messieurs les Maires would probably read this opinion from the pens of their respective prefects expressed in a somewhat startling form, as once the French Government takes up a subject, it does not trifle with it, and undoubtedly possesses the rare gift of making itself obeyed.—*Liverpool Mercury.*

SMALL THINGS.

Perhaps the greatest barrier to human progress in the true science of life, is the lack of appreciation of the small things pertaining thereto, or a forgetfulness of the important facts that life is made up of moments, and that the great achievements thereof are the results of a strict performance of the small duties devolving on us every day. A forgetfulness of their importance leads to their neglect, and their neglect results in a complete failure of the realization of our most cherished hopes. Many of the Saints now in this land, have learned by sad

experience the truth of this remark. Long years ago they were told to save their pennies, as pennies made pounds, and pounds defrayed the expense of emigration to Zion. But they forgot these facts, or neglected to give heed to this counsel, and as a result they find themselves here to-day, and no better prepared to gather with the Saints in Zion than when they first believed. Others have neglected to pay their Tithing, thinking, perhaps, that as the amount was so small, it would be of no benefit. Neglecting to do this seemingly small thing, they

have deprived themselves of great blessings. Others again have neglected their meetings, when nothing existed to keep them from the appointed place of worship. It is a small thing to thus absent one's self, but when done once, it is with much less regret done the second time, and a continuation of this neglect begets a spirit of carelessness and unbelief, resulting in final apostacy. It is also a small thing to omit just for once to call on God in humble prayer for his blessing, and his protecting care to be over us du-

ring the day and through the night; but this once removes us one degree from that saving influence and power which we should cultivate, and by which all should be guided. Let all the Saints remember the small things to do them, and thereby secure to themselves peace of mind, the consolations of the Spirit through this life, and in the end the greatest of all blessings, eternal life in the presence of the Father.

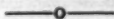
A. MINER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 6, 1866.



THE AMERICAN NATION'S DOOM.



THE great American Republic is now one of the most powerful Governments in the world. It has a population of over thirty millions, and resources that are almost inexhaustible. But that great—that powerful nation is destined to an utter overthrow. If it be asked, why is America thus to suffer? The answer is, because they have rejected the kingdom of God, and one of the greatest divine messages ever sent to man; because they have sanctioned the killing of the Saints, and the martyrdom of the Lord's Prophets, and have suffered his people to be driven from their midst, and have robbed them of their houses, and homes, and lands, and millions of property, and have refused to redress their wrongs. For these great evils, they must suffer; the decrees of Jehovah have gone forth against them; the sword of the Lord has been unsheathed, and will fall with pain upon their devoted heads. Their great and magnificent cities are to be cut off. New York, Boston, Albany, and numerous other cities will be left desolate. Party will be arrayed in deadly strife against party; State against State; and the whole nation will be broken up; the sanguinary weapons of the dreadful revolution will devour the land. Then shall there be a fleeing from one city to another, from one State to another, from one part of the continent to another, seeking refuge, from the devastations of bandits and armies; then shall their dead be left unburied, and the fowls of heaven shall summer upon them, and the beasts of the earth shall winter upon them. Moreover the Lord will visit them with the deadly pestilence which shall sweep away many millions by its ravages; for their eyes shall

fall from their sockets, and their flesh from their bones, and their tongues shall be staid in their mouths, that they shall not be able to blaspheme against their Maker. And it will come to pass, that the heavens will withhold their rains, and their fruitful fields will be turned into barrenness, and the waters of their rivers will be dried up, and left in standing pools, and the fish therein will die; and the Lord will send forth a grievous plague to destroy the horses and cattle from the land. Thus by the sword, and by pestilence, and by famine, and by the strong arm of the Almighty, shall the inhabitants of that wicked nation be destroyed. In that day a remnant shall repent, and be numbered with the people of Zion, and shall know that the Lord hath spoken, and hath fulfilled his decrees upon the land, and executed his fierce justice upon the oppressors of his people.

In that day the city of Zion will be the capital of the land—the seat of Government; and the Lord will make her officers, peace officers, and her exactors will be clothed with righteousness. And the time will come when violence shall no more be heard in the land, neither wasting nor destruction within her borders. In those days swift ambassadors will be sent forth to foreign nations, with a law, offering peace and salvation to all who will become subject to the same. And it will come to pass, that many among the nations will say, “Surely Zion is the city of our God, wherefore let us become subject to her laws,” and many kings and honorable men of the earth, will visit America, and go up to Zion, to be taught in the ways of the Lord, and to be instructed in his paths. Thus will the Holy One of Zion, “bring to pass his act, his strange act, and perform his work, his strange work.”

X O. Pratt

* We place before our readers the following obituary notice taken from the *Salt Lake Daily Telegraph* of 27th August:—

“DIED ON THE PLAINS.—It is with extreme sorrow that we feel called upon to announce the death of Elder C. M. Gillet, who died on the Plains on the 20th inst. This information is derived from a telegram of Elder Thomas Taylor to President Young. No particulars are given, but there is every reason for his friends and relatives to conclude that he died a faithful laborer in the good cause of Israel. We saw him at New York, untiring in his zeal to assist the company of emigrants intrusted to his oversight—and in all his actions we read that of a devoted friend and faithful servants. We sincerely sympathise with his relatives.

Since the foregoing was in print, Isaac Groo, Esq., informs us that Elder Gillet was born in Sullivan county, New York, came to this Territory in the fall of '54, and resided in this city till the spring of '63, when he went to England on a mission. He was one of those very exemplary young men who had lived in the strictest morality at home, and was highly respected by all who knew him. His labors abroad brought him prominently before the Authorities of the Church, and gained for him the highest affection of the people.”

We are pleased to add, that while in this land brother Gillet labored faithfully in the ministry, and, as a man of God, sought by precept and example to

MINUTES OF A CONFERENCE.

teach others the way of life. When released from his labors, he was appointed President of the company of emigrating Saints sailing on the ship *John Bright*, in which position he acted until released by death.

We sorrow for his loss, but not as for those who die without hope, for he sleeps in peace, awaiting a glorious resurrection with the just.

MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, BIRMINGHAM, ON SUNDAY, SEP. 2, 1866.

(Reported by Elder Joseph Grainger, jun.)

There were present on the Stand—Elder Brigham Young, jun., President of the European Mission; Elder Orson Pratt, of the Council of the Twelve Apostles; Elders Abel Evans, President of the Welsh District; A. Hatch, President of the Birmingham District; N. H. Felt, President of the London District; J. McGaw, President of the Norwich District; F. Platt, President of the Birmingham Conference; A. K. Thurber, late President of the London Conference; C. W. Penrose, President of the London Conference; G. Hunter, President of the Warwickshire Conference; S. Southwick, President of the Staffordshire Conference; I. Alldredge, Travelling Elder in the Birmingham Conference; J. Stewart, Travelling Elder in the Warwickshire Conference; C. Napper, Branch President; T. Jones, Branch President; A. Miner and John W. Young, from the Liverpool Office.

Half-past 10, a.m.

The meeting was called to order, when the choir sang, "The morning breaks the shadows flee."

Prayer was offered by Elder A. Miner.

The choir sang, "The happy day has rolled on."

Elder A. Hatch expressed his pleasure at meeting with the Saints after a short absence from them; said he would not occupy the time at present by speaking, but would call upon the Elders presiding in different parts of the District.

Elder I. Alldredge said he was happy in his associations with the Saints of God; and although he had not been long enough in this country to form a

very extensive acquaintance, yet he was proud to say that those he has labored with are feeling well in the work of God.

Elder J. Stewart said it was always a source of pleasure to him to meet with the Saints in the capacity of a Conference; and as far as the Saints of the Warwickshire Conference are concerned, he could say truthfully that they were progressing in all things pertaining to the Gospel, and although some of the Saints had great obstacles to contend against, they still felt to press on.

Elder G. Hunter said he had not long been in this country, but he was proud to find that the Saints in this land possess the same spirit as in Zion, and in possessing the same spirit, they become united in their faith and worship, wherever they are found. He said, although the Saints may have much to contend with in these lands, they have nothing to fear, for God is with them, to bring them off more than conquerors in the end.

Elder S. Southwick then addressed the meeting for a short time. Said the Staffordshire Conference was not a large one, yet he anticipated that a good work would be done in that part of the country, for the Saints, as a whole, were a good and warm hearted people, and his prayer was that God would bless them, and release them from this Babylonish captivity.

Elder Francis Platt said he rejoiced in having the privilege of representing the Birmingham Conference, and his labors in the same. The Conference, he said, was in a good condition, free from debt, and the Saints generally were feeling well. He had great pleasure also in speaking of the local Priest-

hood, for they were men who represented the work of God in their every day life, and were valiant in bearing testimony of the great Latter-day Work. Such men he was proud of, and loved them for their integrity. He said—we began our out-door campaign early this year, and have had great success; we have experienced some slight opposition, which has been mostly manifested when the brethren bore testimony of the divine mission of the Prophet Joseph, and the establishment of the kingdom of God literally upon the earth. He said Elders Alldredge and Smith had been recently appointed to assist him as Travelling Elders. He was pleased to say they had commenced their labors, which he hoped would result in good to the Saints. He then read the Financial and Statistical Reports of the Conference, which were approved of. He said he felt well in his labors, and as far as his faith and feelings were concerned, they were identified with the work of God and its final triumph. He prayed that all might have a glorious time together during the Conference.

Elder A. Hatch next addressed the meeting. Said the reports and expressions of the brethren had given great satisfaction. He said the interest of the work of God should command all our attention. As for himself, he felt sufficient interest in the work of God to be willing to obey the servants of God in all things, and he felt that he could bear the same testimony concerning the Saints composing the Birmingham Conference. In reporting this Conference, he said he could do so with pleasure, seeing that it was in a better condition than it was two years ago, and that the Saints manifest a greater desire to press forward in the great work of God. He said—we as Saints should take into consideration the greatness of our positions as the children of the light, and also to live more in accordance with the great and glorious principles of salvation revealed unto us by our great latter-day Prophet. After reporting his visit to Switzerland, France, and Holland, he prayed that God would bless all with the light of his holy Spirit, while they were to-

gether in a Conference capacity, and forever.

The choir then sang, "Zion awake."
Benediction by Elder J. W. Young.
Meeting adjourned until 2 p.m.

2 p.m.

Choir sang, "Earth is the place where Christ will reign."

Prayer was offered by Elder Orson Pratt, sen.

Choir sang, "How beauteous are their feet."

Elder Brigham Young, jun., presented, in the usual form, the Authorities of the Church, which were unanimously sustained by the uplifted hands of the Saints.

Elder A. K. Thurber being called upon, arose and said he had labored for some time past in this country, but was now released to return to Zion. He felt thankful to know that the Gospel has within it power to bless mankind, by making the bad good, and making the good better. He concluded by bearing his testimony to the truthfulness of the work in which we are all engaged.

Elder N. H. Felt being introduced, said he had not come with premeditated sermons to preach to the people, but he came to bear testimony of the work of God, which he knew to be good. His experience had been that mankind in general were not willing to join themselves to the Church, or even to come and listen to the preaching of the Gospel, but he was pleased to see so many enlightened faces before him, for to all earthly appearance, thirty years ago, it would have appeared foolishness to have expected such a result; yet, such was the case, and it proved that the wisdom of man is foolishness in the sight of God, and also proves that God is with his servants, enabling them to carry out his designs, which will terminate in the overthrow of every corrupt institution upon the face of all the earth.

Elder Abel Evans said, the way we do business in Wales, is upon the principle of liberty; we teach the people the consequences of disobedience, and then leave them to act for themselves; we tell them that God has spoken from the heavens in these last days, yet they are not compelled to re-

ceive our testimony, but they will most assuredly receive condemnation for their rejection of the Gospel, for God has blessed them with power to receive light or darkness, truth or error, salvation or condemnation, whichever they choose.

Elder A. Miner, in addressing the Saints, said it was always a pleasure to speak in defence of the truths of the Gospel, which was the power of God unto salvation to all that received and lived according to the same. The kingdom, he said, comes not by observation, but comes to those that are humble enough to receive its divine laws; and although the world and the powers of evil may wage war against the Saints, it will only add to the blessings they already have received, and will purify and increase their faith in God their heavenly Father. The work of God, although apparently small, has had its influence in the literary, as well as in the social and political world, and this influence will increase, until every honest heart is brought to shelter beneath the tree of righteousness and liberty. He said many were proud of being Englishmen or Americans, but how much more blessed is it to be a citizen of the kingdom of God, and a joint heir to all that our heavenly Father has to bestow on his faithful children.

Elder Brigham Young, jun., then in addressing the meeting, said he was much pleased with the reports of the Elders, and the remarks of those who had spoken. If this work depended on the eloquence of man alone, it would, like all man-made systems, sooner or later fall to the ground, because God would not be in it. When Joseph Smith came forth, he bore faithfully his testimony, trusting in God, telling the people that if they would have faith in God, would repent of their sins and be baptized in water by one having authority, they should receive the Holy Ghost, which should be to them a living testimony that God has sent his servants into the world, to establish his work upon the earth for the last time. And when we bear this testimony, by the voice of the Spirit, the people can put our words to the test, and thus prove whether we are servants of God or not.

As a people, we should not only worship God in spirit, but make every passion and feeling of our natures bow in subjection to the will of the Spirit, being purified by our obedience to the divine will of heaven. The servants of God teach the people to look to God, to love him, to faithfully serve him, and to ask him for every blessing that will conduce to their present and future salvation. He then bore testimony in favor of the Authorities of the Church.

The choir sang, "O ye mountains high."

Benediction by Elder A. Hatch.
Meeting adjourned until 6 p.m.

6 p.m.

Choir sang, "We thank thee, O God, for a Prophet."

Prayer was offered by Elder J. MacGaw.

The meeting this evening was addressed by Elder Orson Pratt, who delivered an excellent address upon the subject of emigration, taking for his text the 26th verse of the 5th chapter of Isaiah—"And, behold, they shall come with speed swiftly."

He said—for the last sixteen years emigration from this country to Zion has been by a slow and very trying journey, but he believed that the words of the Prophet were about to be fulfilled, wherein it is said that the people "shall come with speed swiftly," for it is expected that instead of going by sailing vessels, we shall go by steamships, and not only so, but we may reasonably expect, the coming season, to be carried by steam cars about 450 miles nearer our mountain home, than in former years. And in the course of a very few years, it is to be hoped that the great Pacific Railroad, stretching from the Atlantic to the Pacific, and calling at Deseret, will be completed; then, in very truth, will they fly, as it were, like doves to the window.

Much of Elder Pratt's valuable discourse may be found in articles of his own, entitled "The Lord's Ensign," published in STAR Nos. 34 and 35, vol. 28, to which we have much pleasure in directing the attention of the Saints, and also our honest friends.

After singing the meeting was dis-

missed by prayer by President B. Young, jun.

An excellent tea-party and concert

were held on the following evening in the same hall, which passed off with eclat.



CITY AND VALLEY OF THE GREAT SALT LAKE.

(*Harper's Weekly.*)

We present our readers with a description of Great Salt Lake City and the Valley of the Great Salt Lake, and the table land south of it, for a distance of more than twenty miles, where the mountains bound the horizon.

Great Salt Lake Valley is about 30 miles long from north to south, and from 20 to 25 miles from east to west. On the east it is bounded by the Wahsatch Mountains, and on the opposite side by the Oquirrh, or West Mountain Range. The highest peak of the mountains surrounding the valley is about 11,500 feet high, and is said to be covered with perpetual snow.

The mountain in the distance is 36 miles from the city, and forms part of a chain that lies west of Utah Lake. The lower chain is nearer the "Divide," over which is the principally travelled road to California *via* Nevada.

The Jordan River passes between the two distant points in the south, and flows past the city, and empties its fresh water into the Salt Lake. Very fine trout and other fish are caught in the Jordan. The Great Salt Lake is about 16 miles northwest of the city, the northern part of the West Mountains terminating abruptly near its shores.

The cultivated lands in this valley are to the south and west of the city, on the borders of the different streams that rush down the mountain gorges or canyons to the Jordan. The waters of the City Creek, north of the city, are used for domestic purposes. The other streams adjoining the city are called Red Butte, Emigration, Parley's, Mill, Big Cottonwood, and Little Cottonwood Creeks; and the roads leading for the supplies of fire-wood and lumber are made on the sides of the different streams.

The principal entrances to the Valley of the Great Salt Lake, are through Parley's and Emigration canyons, and all travellers agree that the view, on reaching "the Bench" from these canyons, is one of surpassing beauty and grandeur, showing at once the city, the valley, the glittering face of the famous Salt Lake in the distance, and the chain of mountains bounding the whole panoramic landscape stretching out before them.

Great Salt Lake City is divided into 21 wards, and is, from east to west, about 3 miles long, by 2 from north to south. Each ward has its school-house, sustained by voluntary contributions. A law, however, has recently been passed, authorizing each school district to impose a tax for the maintenance of a free school; and in no case is a child denied admission to the schools whose parents are unable to pay for their schooling—in such cases the Ward Fund is drawn upon. The books in common use in the schools of the Territory are Willson's, Ray's, and M'Guffey's. The population of Great Salt Lake City is upwards of 20,000 persons.

There are some very fine buildings fast springing up in the city, and within the last six years, in this particular, the place has made astonishing progress. In fact, within that period East Temple Street, or Main Street frequently called, has been almost rebuilt, and is now filling up with imposing-looking stores and banking establishments. The principal stores are those of W. S. Godbe, William Jennings, Kimball and Lawrence, Walker Brothers, and Woodmansee's. Godbe's store is palatial in appearance, and when the ideality of its architect finds its elaboration in the finish of ornamental plastering, above

the rock-cut basement, it will present a still more imposing appearance. Mr. Jennings's store, on the opposite side, has a solidier magnificence; and Kimball and Lawrence, Walker Brothers, and others, are equal to many in the Eastern States. Then there is the new City Hall, the Theatre, and on the outskirts there are some splendid private residences. These are all the growth of the last six years.

On the north is the residence of President Brigham Young. The large building forty rods south of it is the grand theatre, capable of seating about 2000 persons; it is pronounced by visitors far superior to any theatre on the Pacific slope, and equalled by few in the East.

The large building, in the course of erection in the Temple Block, is the new Tabernacle, designed to hold from 12,000 to 15,000 persons, and it will be 250 feet long, 180 wide, and 80 feet high. The foundation of the Temple lies to the east of it. This Temple will be 150 feet long by 125 wide, with six towers.

Great Salt Lake City abounds with very fine gardens, and large quantities of choice fruit are raised. Peaches, plums, apricots, pears, apples, grapes, and all the various kinds of small fruit are cultivated in great abundance.

Great Salt Lake City, from the Bench view, as it first meets the eye of the visitor, is seen looking out as from a forest of fruit trees. Irrigation is the only reliable source of watering the farms and gardens; and the waters of City Creek are conducted down the sides of each street, and ditches are cut to lead the water into each lot.

"The Pioneers," about 143 chosen Mormons, entered the desert under the leadership of President Brigham Young, on the 24th of July, 1847, nineteen years ago. To their indefatigable labors, untiring industry, a new world has been opened to colonization and commerce, and in a few years more the railway will open up the Rocky Mountains to tourists, who will, doubtless, for a time at least, make Salt Lake City the Jerusalem of the West, as the Mormons in their earliest days were free to call their favorite city.

We cannot close this notice without adding, that with whatever differences of opinion may be entertained of the Mormon faith, the great virtue of labor cannot be denied to the Mormon population; and high admiration is universally expressed of the executive ability of Brigham Young; who has redeemed the wilderness, made it a fruitful field, and "made the desert to blossom as the rose."

VARIETIES.

President Johnson is reported to have decided that Mr. Jefferson Davis, if not tried in October, shall be released on bail. It is rumored that Mr. Davis has refused to accept his release conditionally upon his leaving the country.

The Ottawas, a partially civilized tribe of Indians, are said to have set aside 20,000 acres of a rich reservation belonging to them in Kansas, for the purpose of erecting a university for the education of Indians.

A SAVING CLAUSE.—John asked Julia if she would have him. "No," she said at once, "I'll not have you;" but before John could recover from his surprise, she archly put in, "But you may have me."

ABDUCTION OF GIRLS AT HULL.—There has recently been carried on at Hull a most nefarious practice—viz., the obtaining of young girls for immoral purposes, and conveying them over to Germany. Young girls have repeatedly been missed by their parents, and on inquiries being made, it has been found that they have been taken off to some German port by persons who make it their business to procure young girls for immoral purposes. During the last few days there have been a number of cases of "girls missing from home"—in fact, within a week five such cases were reported, the girls being all between the ages of 14 and 15. One girl has been seen in different clothes to those she wore when she left home, but on being followed she made her escape, and has not been heard of since. Of the others nothing at present is known.